

*Five cents*  
WOMAN'S FOREIGN MISSIONARY SOCIETY  
OF THE  
METHODIST CHURCH, CANADA  
*India*  
ROOM 20, WESLEY BUILDING  
TORONTO.

# INDIA

---

QUESTIONS

AND

ANSWERS

FOR

MISSION CIRCLES AND BANDS

BY MRS. JOHN NEWTON

---

PRICE, FIVE CENTS

---

1898

WOMAN'S FOREIGN MISSIONARY SOCIETY  
OF THE PRESBYTERIAN CHURCH  
501 Witherspoon Building  
Philadelphia



# INDIA

---

QUESTIONS

AND

ANSWERS

FOR

MISSION CIRCLES AND BANDS

BY MRS. JOHN NEWTON

---

PRICE, FIVE CENTS

---

1898

WOMAN'S FOREIGN MISSIONARY SOCIETY  
OF THE PRESBYTERIAN CHURCH

501 Witherspoon Building  
Philadelphia



# INDIA.

---

## Questions and Answers for Mission Circles and Bands.

---

1—Where is India, and how far is it from America?

It is about 15,000 miles from America, near the middle of the southern part of the Continent of Asia.

2—How do Missionaries go to India?

They formerly went in sailing vessels around the Cape of Good Hope, a voyage from three to four months long. Now, after crossing the Atlantic Ocean to England, they take the overland route, which, since the opening of the Suez Canal, may be entirely by water.

3—Over what bodies of water does the overland route pass?

Over part of the Atlantic Ocean, the Bay of

Biscay, the Straits of Gibraltar, the Mediterranean Sea, the Suez Canal, the Red Sea, the Straits of Bab-el-Mandeb, and the Arabian Sea.

4—How is India bounded ?

Along its border from northwest to southwest runs the great natural wall of the Himálaya Mountains, guarding India from the wild Tartars of the north, and from the more peaceable Chinese. The southern part is washed on three sides by the waters of the Indian Ocean. To the extreme east lies Siam. On the west, separated from India by lofty mountains, lie Afghanistan and Beloochistan.

5—What is the size of India ?

India has an area of 1,474,606 square miles, equal to all Europe except Russia ; or to the United States east of the Mississippi. It is 1900 miles long at its greatest length, 1500 miles wide at its greatest width.

6—By what other name is India known ?

It is called Hindustan, the country or place of the Hindus. Foreigners use the name for all India, except Burmah, but natives give it, more correctly, to the centre only.

7—In song and story India is celebrated for its beauty, while our Missionaries often tell us it is very dreary. Which is true ?

Both are true. In the mountains the scenery is grand. The plains are beautiful at times, at others dreary and desolate beyond description.

#### 8—Describe the mountains.

In the centre and south there are three ranges of mountains : the Vindhya range and the Eastern and Western Ghauts. In the north the Himálaya Mountains rise from the plains like a great wall. They are 1500 miles long, and some of the peaks are 20,000 feet high, or even higher. Every kind of climate and variety of scenery may be found in these mountains.

#### 9—Describe the plains.

Below the Himálaya Mountains are the Northern Plains, which, viewed from the outer range of mountains, look like a great map. There are no hills and no forests. After the great grain crops have been gathered, and the hot wind of summer has scorched and withered every green thing, the plains look bare and desolate. Most of the cities and towns are there, and more villages than can easily be counted. The climate of the plains is tropical.

#### 10—How are the seasons divided in India ?

Into the cold, hot and rainy seasons, nearly corresponding in time with our winter, summer and autumn. The rainy season is sometimes called the Monsoon.



11—Describe the cold season.

In the Deccan (south land) and the central parts of India it is never *cold*. The air becomes pleasantly cool, doors and windows stand open, very little rain falls, flowers bloom, and fruit is abundant. Farther north there are sometimes frosty nights, and fires are needed.

12—Describe the hot season.

The hot season follows the cold, and the air which has been growing warmer becomes intensely hot. A scorching wind sweeps over the plains and withers the grass and flowers. Houses are closed before the sun rises, and outdoor work must be done in the early morning or after sunset.

13—How are the hot days varied?

By dust storms, which rise often so suddenly and rapidly that it is not possible to find shelter before they burst, and travelers are sometimes suffocated by them. The dust sifts through the carefully closed doors and windows. Such a storm is welcomed, however, because it is often followed by a shower of rain, which cools the air for a time.

14—Describe the rainy season.

While the cold and hot seasons vary greatly in different parts of the country, the rainy season is of about equal length everywhere. From the



middle of June till the middle of September there is frequent, and in some places, almost continuous rain. The sandy plains are soon covered with the grass and crops, and the rivers often overflow their banks, but the heat continues great. The last month of the rainy season and that which follows it are the most unhealthy of the year.

15—What creatures are found at this season?

Snakes, centipedes and scorpions, which are seldom seen at other seasons. Many natives die every year from snake bites. Snakes often go into the houses. A missionary walking in his veranda late at night heard a sound like snoring. He traced it to an empty box, which he struck with his cane. Still the sound continued. After securing help and a light he lifted the box and a large cobra was found under it. He was told that the snoring sound was only made when the cobra became angry and was about to strike.

16—Are centipedes and scorpions dangerous

They are not dangerous. The centipedes have a thick, horny body, and short legs which they fix in the flesh, and thus cause a painful wound. The writer, lifting her little boy out of bed one day, found a centipede between the sheets just below his feet. She has seen them fall on her

plate at table ; but was most startled, when she glanced down at her dress one evening, and saw the head of a centipede between its folds.

17—What are the chief products of India ?

Wheat, Indian corn, barley and pulse of different kinds in the north ; rice, cotton, sugarcane, indigo and opium in the centre ; coffee and spices in Ceylon ; tea on the slopes of the Himálayas.

18—What are some of its fruits ?

The mango is most cultivated and universally liked. Cocoanuts and pineapples grow on the coast, and bananas are found everywhere. Oranges, lemons, *guavas*, *loquats* and many other fruits are abundant.

19—What is the population of India ?

285,000,000, which is four times as great as the population of the United States.

20—By whom is India governed ?

By the British. In the year 1613 they established themselves at Surat, on the west coast, as traders. In 1757 they conquered Bengal. One province after another was added, until the whole country was brought under their control.

21—Is the whole of India under *direct* British rule ?

Many of the native states were allowed to

keep their own rulers. There are 153 of these states, varying greatly in size and power. Hyderabad, the largest, contains 98,000 square miles of territory and has a population of about 11,500,000.

22—What is expected of their rulers ?

That they will be loyal to the British, aid them in time of war, and adopt all important reforms in their government. They cannot extend their territories without the consent of the British.

23—How do the British hold this great country ?

At each of the large cities there is a military force which can be sent, in case of war, to any part of the country. There is also a force of British officials, by whom laws are made and enforced, whose duty it is to note any discontent among the people. The power of the British lies in the fact that the natives are not united or warlike.

24—Was India a civilized country when conquered by the British ?

Long before the civilized world had dreamed of America, before England had emerged from barbarism, India ranked among the first nations of the world in literature, science and art.

25—What remained for the conquerors to give?

Christian civilization ; education for all, and not only for the favored few ; science and art so applied as to make the *people* prosperous and happy.

26—What more must be done ?

The people of India must be told the glad tidings of that Saviour through whom alone true happiness can be found.

27—Cannot the British officials in India do this ?

In order to conciliate the natives, the British Government has forbidden its officers to teach Christianity. The Bible is not allowed in Government schools ; heathen festivals are kept as holidays, and grants of money are given to some of the chief heathen temples. Among these officers, however, are many Christian men, who by large gifts of money and by their influence help the missionaries in their work.

28—How many languages are spoken in India ?

Over one hundred distinct languages, and a much larger number of dialects.

29—Mention some of the most important.

Hindi, spoken by 100 millions ; Bengali, by

40 millions ; Tamil and Teluga, by 35 millions ; Panjábi, by 16 millions ; Marathi, by 15 millions ; Gujaràti, by 10 millions. Hindustani or Urdu, a mixture of Hindi and Persian, is understood in all the large towns and cities of India.

30—What is the appearance of the people of India?

They all have dark skins, black hair and eyes, and regular features, but different classes differ so much in appearance that those who are used to them can often tell at once from what locality they come, whether they are Mohammedans or Hindus, and the caste to which they belong.

31—What is their character ?

They have been accurately described as “ respectful to foreigners and superiors of their own countrymen ; patient under delays, disappointments and emergencies ; peaceful, except in verbal warfare ; temperate and of simple habits ; untruthful, selfish, miserly, and deceitful.”

32—How do they live ?

In closely built cities, towns or villages, rarely in country homes. .

33—Describe the villages.

In the south the villages are very pretty. They are built amid palm groves and have no walls. The low mud houses have thatched

roofs—often covered with vines; but the interior is dirty and comfortless. In the north the houses are close together, and are built entirely of clay. There are no trees, and few flowers. The villages are generally surrounded by clay walls, and the smaller ones are occupied by farmers.

#### 34—Where are their farms?

The fields lie around the villages. Each man knows his own, but there are no fences between them. They are generally owned by the head man of the village and rented to the farmers, who pay in produce. The cattle are taken to the waste lands every morning, and brought back at night. At the gate of the village they separate, each one going to its owner's house, just as they did when Isaiah wrote, "The ox knoweth his owner, and the ass his master's crib."—Isaiah I, 3.

#### 35—How are the houses furnished?

A few coarse woven mats are on the floor; a bedstead, which is used by the master of the house, while the wife and children sleep on the floor; a spinning wheel; a few cooking utensils; one or two small stools, and a box containing the scanty wardrobe of the family, are all that are considered necessary to the family comfort. Grain is stored in large vessels kept in the

room in which the family eat, sleep and live. Straw and feed for the cattle are kept on the roof, or in the court yards of the large houses.

36—What is the daily life of the village people?

The men plough, sow and reap, thresh and garner their grain; and as they have two crops, instead of one, every year, and often have to water their fields for one of these crops, they are kept busy. The women bring water from the well, which is outside of the village; grind the grain and cook it; spin, weave and make their garments. They also help in the care of the grain.

37—If a stranger should visit a village, how would he be received?

He would be regarded as a curiosity. The men and boys would gather around him, but he would see very few women. Looking up suddenly, he might see women peeping over the walls, but they would disappear as soon as they saw they were noticed.

38—How are missionary ladies received?

They cannot easily get access to the women if they go as strangers; but when they are known and trusted, the women and children come to the entrance of the village to meet them, and, as they pass through the streets,



doors are thrown open, with a cordial, "Come in, *mem Sahib*," or a reproachful, "You are not going to pass me by."

39—Are there schools in the villages?

There are no schools in the smaller villages. The boys sometimes walk to the nearest town to attend school. The girls are taught only the duties of their home life.

40—What is peculiarly interesting about the customs of the people of India?

The fact that so many of them are like those with which Jesus and his disciples were familiar.

41—Mention some that remind us of the story of the woman of Samaria.

The wells are outside the towns and villages, and the women go out to them to draw water. They are surrounded by solid masonry, raised two or three feet above the ground; travelers often sit on this to rest. Each woman brings her own brass vessel, and lets it down into the well by a rope. If a traveler is not furnished with a vessel or rope, he cannot get water, though sitting on the well.

42—Mention one that shows how two women may be grinding at one mill.

The mill consists of two large round stones, laid one above the other. The grain is poured

into a hole in the top. On one edge is an upright piece of wood which serves as a handle. Two women sit on the ground, on each side of the mill and, holding the handle, turn the upper stone. To make fine flour, the meal must be passed through the mill two or three times.

43—How are we reminded of Jesus' words by the shepherds and their flock?

Shepherds do not drive the sheep and goats under their care. They go before and call, and the sheep know their shepherd's voice and follow him, but are very timid with strangers.

44—Where do the educated and wealthy classes live?

In the cities and large towns. Some of the cities contain very magnificent palaces and mosques of marble and stone, but the houses are generally built of brick around a central courtyard, on which all the rooms open. There are no windows on the outside, only a blank wall with one door for entrance. Even when not built thus, there are few windows, and they are so small and high the street cannot be seen from them. The streets are very narrow and dirty. Until lately, in Lahore, which is the capital of the Punjab and its largest city, no carriage could be driven through the city, as it had no streets wide enough for two carriages to pass.

45—How do the women of the cities live?

The poor women are servants to the rich, or wives of working men, and these last live as the women of the villages do.

The richer women are never seen in the streets, or looking from their doors or windows. They would be disgraced if any man, except a near relative, father, husband, or brother, should look upon their faces. They seldom leave their homes except to attend family feasts, and to these they go in closed conveyances, often carefully guarded. On arrival they are taken to the women's apartments and are not seen by any of the male guests.

46—How do they spend their time when at home?

They cook and serve their husband's meals. Sometimes they embroider or work on lace, and a very few read the Koran or the Shasters, but they lead a very idle life, and eagerly listen to the gossip of the streets brought to them by their servants. We call them *Zenana* women. Their own people say of them, they are *Purdahnishin*—"behind the curtain."

47—Are these women glad to see missionary ladies?

The younger ones are glad to see them, and often eager to learn, but the older women do not

want the young to have the liberty which has been denied to themselves. They are suspicious and bigoted, and sometimes refuse to let the missionaries visit in the household. As the mother-in-law is the feminine head of the house, it is necessary to gain her friendship before the younger women can be taught.

48—What custom gives the mother-in-law great power ?

All her sons live at home, and their wives, married when very young, are placed under her control. So long as she lives the wife has no authority and very little liberty in her own home.

49—What are the chief religions of India ?

Brahmanism, Buddhism, Mohammedanism, Demon-worship and Parsi-ism.

50—What is the religion of the Hindus ?

Brahmanism.

51—What are the religious books of the Hindus ?

Their Shasters, or religious writings, are very numerous. The oldest, the Vedas, were written long ago, no one knows when or how. The Hindus say they were written "from before all time." Many other books have since been added. Some of these regulate family and

social life, and formerly gave laws to the country.

52—What are the chief deities now worshiped?

The Supreme Being, of whom they say that nothing is known except that He exists and manifested Himself at different times as Brahma, the Creator; Vishnu, the Preserver; Siva, the Destroyer and Reproducer. Brahma is seldom worshiped. Siva has many temples, but is not always represented in human form. Vishnu is said to have appeared on the earth in ten different forms, at first of animals, then of men. Some of these incarnations are the favorite gods of the Hindus.

53—What are worshiped besides these gods?

The wives of the gods are worshiped, and there are also many inferior gods and goddesses, besides sacred animals, rivers, mountains, hills, plants and stones. The Hindus are said to have 330,000,000 gods.

54—Do the priests and learned men believe in all these gods?

Many *say* they believe in *one* god, but they teach the people to worship and fear many gods. The Brahmans build temples and shrines, and grow rich by the offerings of the worshipers.

55—Jesus says we are to judge prophets (reli-

gious teachers) by their fruits: Matt. vii. 18. What are some of the fruits of Brahmanism?

Caste, the poverty of the masses, the degradation of women, child marriage, infanticide, Suttee, Thuggee.

56—What is Caste?

Brahmanism teaches that four classes of men were created by Brahma. I. The Brahmans, or priests. II. The Kshatriyas, or Rajputs—soldiers. III. The Vaisyas—farmers and merchants. IV. The Sudras—mechanics and servants. Each of these castes has now many subdivisions, and below all are the Pariahs, or Outcasts.

57—How does caste affect the daily life of the Hindus?

They may not eat or drink with those of a lower caste. If the shadow of a low-caste man falls on a Brahman's food it must be thrown away. If he touches the Brahman's vessels they must, if metal, be scoured before using; if earthenware, destroyed. Marriages must be between those of the same caste. Those belonging to a low-caste can never rise socially, while the higher castes can never fall except by transgressing caste rules.

58—How does it affect character?

It fosters pride, insolence and selfishness in those of high caste, since the Brahmans, even when wicked and debased, must be revered and worshiped. It represses industry and the desire for improvement in those of low caste, since, however worthy, energetic and prosperous they may be, they can never rise.

59—How does it affect the introduction of Christianity into India?

It hinders the spread of Christianity more than any other single influence. The converted Brahman must give up his claim to superior holiness, his power and wealth, and become like his Master, "despised and rejected of men." All the native Christians must be willing to be abandoned by their families and friends, for after baptism into the Christian faith they can never be restored to their caste.

60—How does Brahmanism keep the people poor?

Caste takes from them all hope of change. Accepting their position in life as their fate, sons learn and follow their fathers' trades, and, until aroused by English energy and improvements, never dream of a better way than that which has been handed down through the centuries. The Brahmans by their extortions help to keep the people poor.



61—How has it degraded women ?

It teaches that women can hope for nothing in this life or in the next, except through their husbands. "A woman has no other god on earth but her husband," says one of the Shasters. As a *woman* she cannot hope for heaven. If very faithful and attentive to her husband, her next birth may be as a man, and then she may win heaven. The degradation of women has produced Infanticide, Child-marriage and Suttee.

62—What is Infanticide ?

Daughters being very unwelcome, they were often put to death, especially in high-caste families. An English law has made this a crime. It is no longer done openly, but the last census proves that it is still done secretly.

63—What is meant by Child-marriage ?

Little girls are married when between five and ten years of age. After marriage, the husband's mother takes charge of the young wife and teaches her to be obedient and faithful to her husband. If the husband should die, the little girl becomes a widow and must be one all her life.

64—What is *Suttee* ?

The burning of widows with the dead bodies of their husbands. When Ranjit Singh, the

last king of the Punjab, died, eleven women were burned with him. The monuments marked *suttees* are numerous all over India.

65—How was it stopped?

More than fifty years ago an English law put a stop to this cruel rite. Soon after, an English officer heard that a widow was to be burned and went to rescue her. "It is a part of our religion, and you have promised not to interfere with our religion," said the Brahmans. "Very well," replied the officer; "but we have a law which hangs murderers, and if you burn this widow, I will have you arrested for murder." The widow was not burned.

66—How are the widows treated now?

Kindness and sympathy are never shown them. Their jewels are taken away. All their lives they must wear coarse clothing, eat coarse food and have no place at the family feasts. Whether they remain with their husband's parents, or return to their own, they are no longer daughters, but servants, disgraced and despised. One of them, who to-day is suffering all this, says: "The English have abolished *suttee*, but, alas! neither the English nor the angels know what goes on in our homes! and Hindus not only don't care, but think it good."

67—How many widows are there in India now?

22,657,429. Of these probably 80,000 are under ten years of age.

68—What is *Thuggee*?

The Thugs were men who devoted themselves to the service of the cruel goddess Kali. Sometimes in bands, sometimes singly, they waylaid and murdered travelers. The Thugs, as an organized body, no longer exist, but one who has governed in India says: “Instances of the poisoning of wayfarers have given warning that Thuggee, under another form, is ever ready to spring into life again ”

69—Where is Buddhism to be found in India?

Chiefly in Thibet, Burmah and Ceylon. For hundreds of years there were many Buddhists among the Hindus, and though as a distinct religion it has passed away from northern India, it has not done so without changing Brahmanism, and being changed by it. There is a sect called *Jains*, which still holds many of the Buddhist doctrines.

70—Who was Buddha?

We are told that about 500 B. C. there lived in India a young prince, now known as Gautama Buddha—*Buddha* meaning *the enlightened*. He is also called *Siddartha*, which means, “He who has fulfilled his end.” His father wished him to be a soldier, but he loved

to think over the great questions of sin and sorrow, life and death. He went to the mountains, where he lived in a cave, and suffered from cold and hunger for six years. Then he felt he must go and preach to his people.

71—What did he teach them ?

That all men are brothers, and therefore there should be no caste, and that the gods of the Brahmans cannot save any one, for if men do wrong they will surely be punished. He taught also that there is no God but such as man may make of himself. To do this, home and friends must be left, coarse food must be eaten, rags worn—and men must not think of or do *anything*, good or bad—and then after death they would be “blown out.”

72—What did he teach those who could not, or would not, choose this hermit life ?

That they were to be kind to every living thing. They were not to kill or steal, lie or use strong drink. If they would obey these commands their souls would pass at death into a higher life, and at last into *Nirvana* (blown out). But if they failed, they would be born again in a lower form, and so through many births, always downward, until they reached an awful hell.

73—Did Buddha profess to be a God ?

He claimed to have become a god, but only as others might also attain to divinity. He did not teach men to worship him, yet Brahmanism claims him as one of its gods, and the Buddhists worship him and all connected with him.

74--What are the fruits of Buddhism?

There are no traces now of the morality Buddha taught. A writer from Thibet says: "Buddhism has converted the savage Thibetan into an apparently harmless, but in reality, an utterly false and hypocritical being." Another from Burmah says: "It is the least hopeful of the mis-faiths of misguided men." And, "There is no motive to incite to high moral living," says one from Ceylon.

75--Were the Hindus the original inhabitants of India?

No; they came from Central Asia and conquered India about 5,000 years ago. The people they found there were savage tribes differing in origin and language. They had no books nor written languages, and few mechanical arts. They were treated as servants by their conquerors, and were either included in the lowest caste or were driven to the mountains and to the south.

76--What was the worship of these tribes?

Most of them were, and are, demon worshipers. They think that the earth is full of spirits, which dwell in trees, plants, streams and rocks, and must be conciliated by sacrifices and offerings. Among some of the tribes human sacrifices were not uncommon, but these have been abolished.

77—What is pleasant to think of in connection with these tribes?

That the “good news” of Jesus’ love for them has touched many hearts, and that one tribe—the Santhal—now numbers many thousands of earnest Christians among the people.

78—What is Mohammedanism?

Mohammed was a native of Arabia, who lived about 1300 years ago. He said he had received a new revelation from God, which was to take the place of all that had gone before. Gradually he gathered around him many who believed that his so-called revelations were from God.

79—How did Mohammedanism increase!

Mohammed told the fierce warlike Arabians that God had commanded him to force all men to obey him, and that they were to go forth with this new revelation in one hand and the sword in the other, and to kill all who would not obey. They were promised wealth, honor and power if they conquered, and Paradise if they should fall

in battle. If they failed they would be disgraced. So, crying, "There is one God, and Mohammed is His prophet!" they went out to battle, and were generally victorious. Mohammedanism soon spread over western Asia and parts of Europe and Africa.

80—What is the sacred book of the Mohammedans, and what does it teach?

It is called the Koran. Mohammed said it was a direct gift from God. It teaches that men are to be made holy by prayer, almsgiving, fasting, pilgrimage to Mecca (where Mohammed is buried), and by repeating passages of the Koran—especially the words "There is one God, and Mohammed is his prophet." Mohammedans are taught to hate all who are of a different faith. It is a merit to lie to or steal from or kill an unbeliever. In India no word more bitter or more full of hate is heard from Mohammedans than the word "*Káfir*" (unbeliever).

81—When and how was Mohammedanism introduced into India?

About one hundred years after the rise of Mohammedanism, India was invaded by the Afghans, who were Mohammedans. For 1100 years it was subject to constant invasions from the Mohammedans at the North. Some retired after conquering rich provinces, carrying away



the wealth of the conquered. Others remained and founded kingdoms. But even at the time of their greatest power, Mohammedans never ruled over all India.

82—How many of the inhabitants of India are now Mohammedans?

About fifty millions.

83—What is their character?

They are proud, arrogant, deceitful, sensual and cruel. Their hatred of Christianity is intense, and they are extremely difficult to reach with the Gospel.

84—Who are the Parsis?

They are Persians who were driven to India by the Mohammedans. They are the Fire-worshippers of the East. Their religion has little influence beyond their own community. There are 150,000 Parsis in India.

85—What new sect has arisen within the last quarter of a century?

The Brahma Samaj.

86—What is its belief?

It believes in one supreme personal God, and in the immortality of the soul; in repentance as the way of salvation; and in a spiritual worship, without rites or ceremonies. The sect is divided into Progressive and Conservative Brahmas, the

former of which reject altogether distinction of caste and all idolatrous customs, while the latter do so in theory, but in practice still cling to many old observances.

### Missions.

87—When and by whom were Protestant Missions begun in India?

In 1705, by the Danes. The first Missionaries were Bartholomew Ziegenbalg and Henry Plutschau.

88—What English society first sent Missionaries to India?

The Baptist.

89—Who was the first Missionary sent to India by the Baptist Society?

The Society was formed through the exertions of William Carey, who was sent out as its first Missionary, and reached India in 1793.

90—What noted men soon joined him?

Six years later (1799) he was joined by Messrs. Ward and Marshman.

91—What did these three men accomplish?

They set up a printing press at Serampore, and after translating the Bible, or parts of it, into thirty-one different languages, had it printed. They wrote, printed and distributed tracts.

They established schools in which 10 000 children were taught, and also founded a college. In 1816, they had baptized seven hundred converts.

92—Who was one of the first American Missionaries to India?

Adoniram Judson, the founder of Mission work in Burmah.

93—When and by whom were American Presbyterian Missions commenced in India?

In 1834, by the Rev. J. C. Lowrie, who was afterwards Secretary of the Presbyterian Board of Foreign Missions.

94—Where was the first Mission Station?

At Lodiana, a large city 1100 miles northwest from Calcutta, in the great northern plains. It is about forty miles in a direct line from the Himálayas, and six miles south of the Sutlej river.

95—What made Lodiana an important place fifty years ago?

It was a military and civil out-post. The river Sutlej divided the provinces under British rule from the Punjab, then under native rule. It was also the chief city in a densely populated district.

96—How many Missions has the American Presbyterian Church in India now ?

Three: the Lodiana Mission in the Punjab; the Farrukhabad Mission in the Northwest Provinces; and the Western India Mission in the Bombay Presidency. The Farrukhabad Mission was commenced at Allahabad in 1836; the Western India Mission in 1853, at Kolhapur.

97—How many Stations and Sub-Stations have these Missions ?

The Lodiana Mission has ten Stations and twenty-one Sub-Stations; Farrukhabad, seven Stations and ten Sub-Stations; Western, five Stations and twelve Sub-Stations. At the Sub-Stations the work is carried on chiefly by the native helpers, and no property is owned by the Board.

98—How many Missionaries are connected with these Missions ?

One hundred and forty-one. Of these, ninety-two are ladies, but many who are the wives of Missionaries are prevented by home duties, from active missionary work. There are also over one hundred native ministers, and many teachers and helpers.

99—What is the whole number of ordained Protestant Missionaries working in India ?

Between eight and nine hundred, belonging to sixty-five different Societies and Boards. There are nearly as many native ministers.

100—What proportion does this bear to Christian work at home?

It allows one pastor to teach for about 160,000 of the people of India, while in the United States there is one ordained minister for each 720 of its inhabitants.

101—What means do the Missionaries use to bring the people of India to a knowledge of the Saviour?

They preach in the streets or in roadside chapels; they establish schools in which the Bible is taught daily; they write or translate Christian books and tracts, and print these and the Bible in the native languages. Some heal the sick, and by caring for their diseased bodies help them to understand Christ's care for their diseased souls.

102—What is the chief work of the lady Missionaries?

In schools and Zenanas, they teach the little girls and women who are untaught and little loved. They also have charge of boarding-schools and orphanages, and some of them are physicians.

103—What was recently said in a Bengali newspaper about their method of teaching?

“ Before our children can read the *Ramayan* (a religious poem of the Brahmans), they know the Bible down to the Flood, and even the meaning of the Flood, and, of course, *everything* about Jesus Christ. And the result is that this knowledge, being implanted in their minds so early, *they never forget it.*”

104—What distressing events marked the year 1896-'97?

A terrible famine, followed by an outbreak of the bubonic plague. It is estimated that several millions of persons died from these calamities. Our missionaries were able to give much relief to the starving, but it will be many years before the stricken districts can recover their former prosperity.

105—How many Protestant native Christians are there in India?

Probably about 750,000.

106—How many of these belong to the American Presbyterian Mission (1898)?

About 3100. These are communicant church members, and do not include the large number who are under Christian influence in schools and families.

107—What other results have been accomplished by Christian missions and civilization?

Slowly but surely caste barriers are breaking down. Less slowly and even more surely, imprisoned, degraded, corrupted womanhood is being freed, raised and purified. Idol-worship is being forsaken. Humanity, crushed and trampled out of sight by an utterly selfish religion, is beginning to stir men's hearts.

108—What has been said of India by one who lived and labored there?

“India is too fair a gem to adorn any but the brow of Christ. It was one of her own sons who, touching but the hem of Christianity's garment, said, ‘None but Jesus; none but Jesus; none but Jesus ever deserved this bright, this precious diadem India, *and Christ shall have it!*’”



## “HOW THEY SAY IT.”

There are over one hundred distinct languages spoken in India, and a great many more dialects; of these languages not more than ten possess any very important literature. Hindustani or Urdu, a mixture of Hindi and Persian, is understood in all the large towns and cities. Hindi is read from left to right, and Urdu from right to left. Marathi is the language used by our missionaries in southern India.

### Geographical Names.

*Allahabad* (Ulla-há-bád).

*Ambala* (Um-bá-la).

*Ani* (Ah-nee).

*Bindki* (Bind-key).

*Bombay* (Bombáy).

*Calcutta* (Kal-kút-ta).

*Dehra* (Déy-ra).

*Dosnah* (Dose-ná).

*Etah* (Até-ah).

*Etawah* (It-áw-wah).

*Farrukhabad* (Fur-rúck-á-bád).

*Fatehgarh* (Futty-gúr).

*Fatehpur* (Fútty-poor).

*Ferozepore* (Feróze-poor).

*Gurshai* (Goor-sah-high).

*Gwalior* (Gwâh-lee-or).

*Harbans* (Her-búnce).

*Himalaya* (Him-áwl-ya).  
*Hoshyarpur* (Hó-she-áre-poor).  
*Jahanabad* (Jehán-a-bád).  
*Jagraon* (Jug-równ).  
*Jagadri* (Jug-úd-ree).  
*Jullundur* (Jull-únd-dhur).  
*Jhansi* (John-see).  
*Kartapore* (Kúr-ta-poor).  
*Katra* (Kút-ra).  
*Khanna* (Kún-na).  
*Kodoli* (Ko-dó-lee).  
*Kolhapur* (Kóla-poor).  
*Landour* (Lan-dówer).  
*Lodiana* (Lo-dee-án-na).  
*Mainpurie* (Mine-póo-ree).  
*Manihala* (Money-hálla).  
*Miraj* (Me-rádge).  
*Panhala* (Pun-hálla).  
*Punjab* (Pun-jáwb).  
*Ratnagiri* (Rut-nug-géerie).  
*Rawal Pindi* (Ráw-wul-pín-dee).  
*Sabathu* (Sab-á-too).  
*Saharānpur* (Sa-há-run-poor).  
*Sangli* (Sung-glée).  
*Sharakpur* (Shír-ruck-póor).  
*Shuruwar* (Shoo-róo-were).  
*Sutlej* (Sút-ledge).  
*Tirwa* (Téer-war).  
*Wagah* (Vá-ga).

### Coins and Their Value.

*Mohur* (Mó-hoor). About seven dollars.

*Rupée* Less than fifty cents.

*Anna* (A-na). One-sixteenth of a rupee, or two and a half cents.

*Pice* One-fourth of an anna, or half a cent.

*Pie* (Pye). One-third of a pice, or one-sixth of a cent.

### Measures.

*Gaz* (Guz) One yard.

*Gira* (Gee-ra). One-sixteenth of a yard.

### Weights.

*Maund* (Mund). About 82 pounds.

*Seer* (Sare). Two pounds.

*Chattak* (Chut-táck). Two ounces.

### Distances.

*Kos* (Cose). Two miles.

*Mil* (Meal). One mile.

### Native Words Found in Missionary Literature.

*Angrez* (Ung-gráze). English.

*Ayah* (Eye-ah). Nurse.

*Baboo* (Báboo). Bengalee gentleman.

*Bai* (Buy). Title of "lady."

\**Baily* (Bay-lee). Covered wagon drawn by bullocks.

†*Bandy*. Same as Baily.

---

North India.      †South India.

- Bakshish* (Búck-sheesh). Fee, or present.
- Bazaar* (Bá-zar). Market place, shops.
- Begum* (Báy-gum). Lady of rank (title).
- Bhajans* (Búd-juns). Sacred songs set to native music.
- Bhisti* (Bhéese-tee). Water carrier.
- Bibi* (Bée-bee). Wife.
- Bunnia* (Bún-nee-ah). Shop keeper.
- Buddha or Siddartha* (Bóod-dá). Founder of Buddhist religion.
- Cantonment* (Can-tóon-ment). Military station.
- Chanda* (Chún-dah). Alms.
- Chawal* (Cháw-wool). Rice.
- Charpai* (Char-píe). Bed.
- Chirags* (Chée-rágs). Little earthen lamps.
- Chokidar* (Chów-key-dar). Watchman.
- Choola* (Chéw-lah). Fireplace.
- Chuddar* (Chúd-der). A muslin covering for head and shoulders.
- Coolies* (Coól-lees). Porters
- Crore*. 10,000,000.
- Dak Gharry* (Dék-garry). Post carriage.
- Dandy* (Dán-dee). A canoe-shaped conveyance, in which Europeans are carried by coolies in the mountains.
- Deccan* (Duck-un). South land.
- Dervish* (Dur-vashe). A Mahomedan fanatic.
- Dhobi* (Dhó bee). Washer man.
- Ecka* (Éék-ka). Two-wheeled pony cart.
- Fakirs* (Fúk-ears). Religious beggars.

- Gariwalla* (Garry-walla). Driver of an ox cart.
- Gur* (Goor). Raw sugar made from cane.
- Hadji* (Há-jee). A Mahomedan gentleman who has made the pilgrimage to Mecca.
- Hakim* (Huck-kéem). Native doctor.
- Hisab* (Hiss-sáb). Arithmetic.
- Holi* (Ho-lee). A Hindu festival.
- Huqqa* (Hoók-ka). A pipe.
- Kafir* (Cah-fear). Unbeliever.
- Kapra Wolla* (Cúp-rah-wállah). A cloth merchant.
- Kua* (Cóo-ah). A well.
- Kurta* (Coór-tah). A small coat.
- Lakh* (Lack). 100,000 of anything.
- Lota* (Lo-tah). Metal cooking utensil.
- Mashak* (Músh-uck). Goat skin bag for water.
- Mela* (Máy-lah). A religious fair.
- Mem Sahib* (Maym Sáh-hib). Mrs
- Moulvie* (Mówl-vee). Native teacher (Hindi.)
- Munshi* (Moón-shi). Native teacher (Mahomedan).
- Nirvana* (Near-vá-na). Oblivion.
- Padre Sahib* (Pád-re Sáh-hib). Man missionary.
- Palkee* (Páll-key). Enclosed carriage.
- Pujah* (Póo-jah). Worship.
- Pundit* (Pún-dit). Teacher (Hindoo).
- Punkah* (Púng-kah). House fan.
- Purdah* (Púr-dah). A curtain.
- Rajah* (Rá-ja). Man of high rank—petty king.
- Rani* (Rá-nee). Queen.

- Sardar* (Sir-dâr). A head man, or native officer.
- Saree* (Sár-ree). A sheet used as an outer garment or robe.
- Serai* (Sir-éye). An inn.
- Sirkari* (Sir-cá-ree). Belonging to the Government.
- Sitar* (Sit-tár). Musical instrument, similar to a guitar.
- Suttee* (Sút-tee). Burning of a widow with the dead body of her husband.
- Tandoor* (Tun-dú-er). An oven.
- Toolsi* (Túl-see). A sacred plant.
- Tulwar* (Tull-wár). Native sword.
- Wilayat* (Wull-éye-ut). The foreign country.
- Zenana* (Zun-án-na). Part of the house occupied by the women.

### Salutations.

*Salaam* (Sah-lám). “ Good morning ” ( “ peace be to you ” ).

The salutation is made by bowing and touching the forehead with the hand as the word “ *Salaam* ” is spoken.

(Hindustani in Roman letters.)

*St. John, 3d chapter, 16th verse :*

“ *Kyúunki Khudá ne jahán ko aisá piyár kiyá hai, ki us ne apná iklautá Betá bakhshá, táki jo koi us par ímán láwe, halák na ho balki hamesha kí zindagí páwe.* ”

This text is generally used by native teachers and preachers.



# Question Book Series

AFRICA

CHINA

CHINESE IN AMERICA

INDIA

JAPAN AND KOREA

MEXICO

PERSIA

SIAM AND LAOS

SOUTH AMERICA

SYRIA

FIVE CENTS EACH

---

## Foreign Missionary Catechism

TWO CENTS EACH

FIFTEEN CENTS PER DOZ.